

لا اله الا الله محمد رسول الله

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by Sufi M. R. Bengalee

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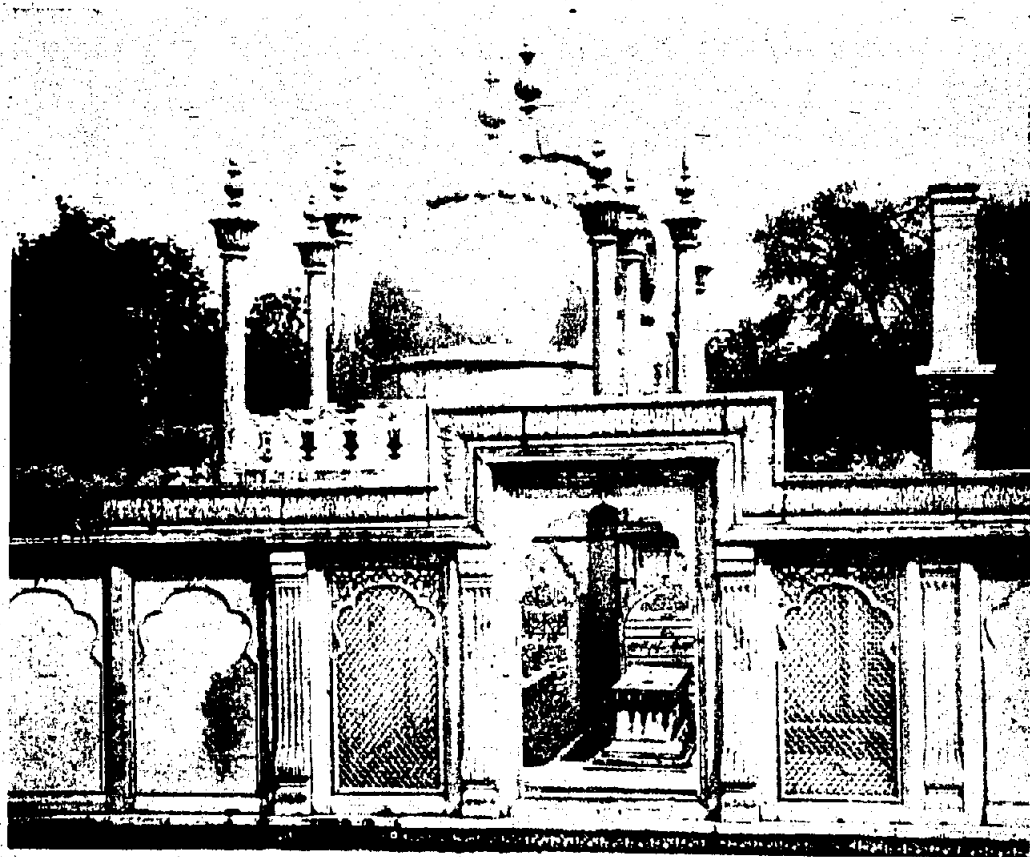
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THE TOMB OF AKBAR SHAH,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الَّذِيْنَ عِنْدَ اللَّهِ لَاسَافِرٌ

Some Verses From the Holy Quran

Transliteration

Inna fee khalqis-samawati wal ardh wal khtilafillaili wannahari la-ayatilli-ulil albab.

Alladheena yazkuruuna-llaha quiyaman wa goodan wa ala-jumubihim wa yata-fakkaruuna fee khalqis-samawati wal ardh, Rabbana ma khalaqta haaza batila. Subhanaka Fa-quina azaba-nmar. Rabbana Innaka man tudkhilunnara fa-quad akhzaitah. ya ma lizza-lmeena min ansar.

Rabbana Innama sami'na munadiyan yunadee lil Imani an amoo bi-Rabbikum fa amanna: Rabbana faghfir lana zunubana wa kafir anna sayyi-atina wa tawaffina ma'al a'brar.

Rabbana wa atina ma wa-ad-tana ala-rusulika wa-la tukhzina yawmal quiyamah. Innaka la tukhliful mee-ad. (III-189-893)

Translation

Verily, in the creation of the heavens and the earth and in the alternation of the night and the day, there are signs for men of understanding.

Those who remember God standing, sitting and (lying down) upon their sides and ponder over the creation of the heavens and the earth (and say): Our Lord, Thou hast not created this in vain. Glory be Thee, save us from the chastisement of the fire.

Our Lord, whomsoever Thou makest enter the fire, him hast Thou brought to disgrace, and there shall be no helpers for the evil-doers. Our Lord, Verily, We heard a crier calling unto faith: "Believe, ye, in your Lord." So we believed. Our Lord, forgive us our sins and remit from us our evil deeds and make us die the death of the righteous. Our Lord, and grant us that which Thou hast promised to us by Thy messengers and disgrace us not on the day of Resurrection. Verily, thou breakest not the promise (III-189-193)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Jabir relates that the Holy Prophet said: "Every good deed is charity." (Bukhari)

Abu Hurairah relates that the Holy Prophet said: "Every kind word is charity." (Bukhari)

Abu Musa Ash-ari reports that the Holy Prophet said: "Charity is the duty of every Moslem." "And if he does not find anything to give in charity?" inquired the companions. "Let him then work with his own hands and benefit himself and give to others in charity," replied the Holy Prophet. "And if he cannot or does not do so?" "Let him then assist a person who is in need of help." "And if he does not do that?" "Let him then bid others to do what is good." "And if he does not do that?" "Let him then abstain from doing injury to others, for this too is charity." (Bukhari)

Alee Ibn Hatim relates that the Holy Prophet spoke of the hell-fire and asked the protection of God against it and turned his face like one afraid. Again he mentioned hell-fire and prayed for God's protection against it and turned his face like one afraid and said: "Shield yourself against fire even though with a piece of date, but if you cannot find it, then with a word of kindness." (Bukhari)

Adullah Ibn Salem reports: "When the Holy Prophet first came to Medina, I went to him and looked at his face closely and knew that his was not the face of a false prophet. The first thing he said was: 'O people, spread the greeting of peace, feed the hungry, do good to your kinsfolk, and pray at night when others are asleep, you will enter paradise peacefully.'" (Tirmudhi)

Anas relates that the Holy Prophet said: "When a Moslem sows seeds in his fields and grows crops and men, birds, and animals eat therefrom, it is counted as charity on his part." (Bukhari)

Abu Hurairah reports that the Holy Prophet asked, "Who among you is keeping fast today?" "I," replied Abu Bakr. "Who has followed the funeral hier today?" "I," again answered Abu Bakr. "Who has fed the poor?" "I," said Abu Bakr the third time. "And who has visited the sick today?" "I," replied Abu Bakr. The Holy Prophet said: "One who has done all these good deeds is sure to enter paradise." (Muslim)

Abu Hurairah reports that the Holy Prophet said: "God divided love and mercy into hundred parts. He kept ninety nine parts with Himself and sent down the remaining one part upon the earth. It is out of this part that creatures show love and mercy unto one another so much so that the mare raises up her hoof lest she should injure her colt." (Bukhari)

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)

It should never escape our attention that the Holy Prophet stood, from the first to the last, firm and unshaken in his declaration of the claims of a divine messenger. He never abandoned his claims even in face of a thousand dangers and an array of deterring and counteracting forces. Through many, many years he experienced such troubles and difficulties as made him altogether despair of success. And these daily grew and multiplied so that patience under such circumstances could not possibly be of any avail even to gain an earthly end. In fact, by putting forth his claims he lost whatever power and influence he had, and by delivering one new message he purchased a thousand dangers and drew down upon him enormous opposition. They sought to poison him more than once. They who were well-wishers became ill-disposed toward him, and his best friends turned into implacable foes. He endured cheerfully a long succession of troubles such as would shake the firmness of any pretender. In the days when Islam became triumphant, it never occurred to him that he should fill his treasury, or build a palace, or establish a court, or provide for royal pleasures. He never desired for any personal gain, his sole concern being the welfare of widows and orphans, the poor and the destitute. Indeed, his personal care never went beyond a frugal meal.

And, how admirable his frankness of speech! By preaching the unity of the Godhead in the most unequivocal terms, he turned all the people of the world, all tribes and nations, that were steeped in superstition and idolatry, into his enemies. By attempting to wean those who were nearest and dearest to him from ways of idolatry, he made them his worst opponents. The Jews entertained feelings of enmity toward him because he was anxious to disengage them from the tyranny of the Pharisees and also to remove their evils. He forbade them to hold Jesus Christ in contempt and to reject him as false. It was enough to make them burn in indignation. So they became fiercely opposed to him and were on the look-out for

an opportunity to put an end to his life. Similarly, the Christians had reasons to bear resentment toward him, for he attacked their cherished belief that Jesus was God or Son of God and that Christ was the Saviour of the world by virtue of his death on the cross. The fire-worshippers and the star-worshippers were likewise offended with him because he exhorted them to abandon the worship of their false gods and told them that in monotheism alone they could find their salvation.

Now, is it the right way to further one's material interests that one should give an open expression to opinions that are certain to wound the feelings of all sections of the people, break their hearts, and drive them to furious opposition? In fact, the Prophet inflamed their hearts so much that they thirsted for his blood. And, strangely enough, all this was done before he had gathered round him even a handful of men or acquired even a small measure of strength for self-defence. A worldly-wise man would certainly have played a double game in such circumstances. If he would have declared the faith of some people to be false, he would have taken care to declare the truth of the faith of certain others, so that in the event of the former opposing him he might rely upon the support of the latter. The Arabs would have surely fallen at the feet of the Prophet, if he had only condescended to affirm that their gods, Lat and Uzza, were true. They would have forthwith placed their services at his disposal. Do ambitious and designing men ever follow plans likely to turn their friends into enemies? Do men who have the greed for earthly power ever resort to measures likely to set the whole world against them and thereby expose their life to constant danger? On the contrary they desire to gain the approbation of all classes of men so as to serve their own interests. To achieve their selfish end, they would never tell the plain truth, but regard all of them to be in the right. It is certainly not their way to be deeply dyed in God, nor do they ever believe in His unity and glory. They are the last persons to be ready to undergo trials and difficulties for the sake of God. Like the fowlers they spread the net just where the game can be caught with ease. They follow the line of least resistance and greatest material gain. Hypocrisy is their cult, flattery their very nature. To speak honeyed words to one and all and to maintain cordial relations with the good

and the wicked alike is the first principle of their life. They are very obliging to the Hindus and the Moslems alike. They are mere time-servers in as much as they yield to the popular cry and trim their opinions to suit the whims of the public mind. If a man in power says in broad daylight that it is night, their eyes will not be slow to see the moon and the stars in heaven. What connection can such people establish with God, and what loyalty can they show to Him? And what need have they to disturb the enjoyments of an easy-going life on earth by inviting unnecessary troubles. One single lesson have they learnt from their teachers—to fall in with the wishes and opinions of others and never to risk their earthly interests by calling a spade a spade. Right and wrong, true and false, good and evil, have no intrinsic meaning with them. Whoever serves to satisfy their greed is in the right, and whoever fills their maw is an heir to heavenly bliss and entitled to eternal life.

A study of the life-history of Muhammiad, the seal of the prophets, may peace and blessings of God be upon him, leaves absolutely no room for doubt that he was perfectly sincere and pure of heart, ever ready to sacrifice his life for the sake of God, and quite indifferent to external motives such as hope and fear. He put his trust solely on God, and was so deeply lost in Him that he took no account whatsoever of the dangers to which he would have to expose himself and of the sufferings he would have to endure at the hands of the heathen because of his proclaiming the unity of God. In order to carry out the commands of his Master, he silently endured all troubles and afflictions, and fulfilled all the conditions of self-exertion, self-sacrifices, and thorough ministration in utter disregard of external threats. Verily, I say, that the life of no other Prophet of the world presents such a combination of hostile forces side by side with such a high degree of patience and perseverance, such situations of danger in a campaign against idolatry and irreligion side by side with such complete trust in God as we find in the life of the Prophet of Islam.

Apart from all these circumstances, if a man endowed with reason and common sense reflects over the conditions of the age in which the Prophet was raised, he will be soon persuaded that the time was crying for a great and powerful reformer and a heavenly guide. His teachings were as true as they were reasonable. They contained in them all that the age needed. And how fruitful his teachings proved to be! Millions of

hearts were drawn to truth and many a bosom received the indelible impression of the teaching that God alone is the true object of worship. The Prophet carried the teaching in regard to the way to salvation—the supreme purpose for which the Prophets are commissioned—to stage of perfection which had never before been reached in the time of any other Prophet.

(BARAAHIN-I-AHMADIYYA.)

According to the Holy Quran, God is the absolute Master. Just as, sometimes He punishes sin, He also, sometimes, forgives sin, that is, His power is supreme both ways—a circumstance necessitated by the attribute of Mastership or Ownership. If He had always punished sin, there would not have remained any security for man; on the other hand, God frequently forgives sin, and, sometimes, with a view to warn, also punishes sin, so that the ignorant man might take a warning and might turn to Him. Says the Holy Quran in the verse:

"Whatever of affliction befalls you, is the result of your evil actions; God forgives many sins and punishes some". Again, in the same chapter there is the verse:

"Your God is the God who accepts repentance from His servants, and forgives them their evil actions". Lest anyone be misled by the fact that there is in the Holy Quran also the verse:

"A man guilty of even a grain of mischief shall be punished for it," it ought to be remembered that there is no contradiction in this and the other verse, for "mischief" here means mischief that is persisted in; from the doing of which one does not desist, and of which one does not repent. The word used here therefore is (mischief) and not (sin), that it might appear that what is meant here is some mischievous act which one does not desist from. Otherwise, the whole of the Holy Quran is full of references to the effect that sin can be forgiven provided one expresses regret; repents; does not persist in the sin and performs *Istighfar*, i.e., asks for forgiveness. God rather loves those who repent, for He says in the Holy Quran:

"God Almighty loves those who repent, as also those who make an effort to cleanse themselves of sin." In short, it is against the divine attribute of forgiveness for God to punish every sin, for He is the Master, not, however, like a Magistrate, as, in the very first chapter of the Holy Quran He calls Him-

self (Master) when He says:

God is the Master Who dispenses reward and punishment. It is evident that no master can be master unless he wields authority in respect of both the aspects of the relation of mastership, that is, he may punish or forego punishment just as he pleases.

And elsewhere God says:

"I award punishment only in special cases: I punish whomsoever I please, but My Mercy reaches out to all things." Again in Surah Al-Imran God has taught his servants this prayer:

"Lord! forgive us our sins and our trespasses." It is obvious that if God had not been the Forgiver of sins, He would not have taught such a prayer. Again, in Surah-i-Baqarah, toward the end, God has taught the following prayer:

"Lord, do not take us to account for our failure, on account of our forgetfulness, to do good; nor punish us for the evil things which we have done unintentionally—under a misapprehension; do not make us carry the burden which we cannot carry; forgive us, and forgive our sins, and have mercy upon us." Here too, therefore, God has taught the same prayer—that we should ask for forgiveness for our sins, of Him. Again, in Surah Al-Imran:

"When those people commit any shameless act, or wrong themselves, and then, in that state remember God Almighty and ask forgiveness for their sins of Him, and, do not persist in sin, God will requite them, and will forgive their sin."

Therefore, it is evident from all these verses, that just as God is the Master, that is, He punishes if He so pleases, so also He is man's Master in the sense that He forgives sin if He so pleases: for, "mastership" would be proved only if the master is free to do both these things. No, rather, there is another verse clearer than all these verses, and that is this:

O People! who have been guilty of extravagance, that is, who have sinned, do not despair of God's mercy. God will forgive all the sins, that is, it is not beyond Him to let a sinner go without punishment; for, He is his Master, and the master has all powers." This is the Powerful and Merciful God revealed to us by the Holy Quran which relates to us accounts of the attributes of Mercy and Forgiveness of that Being.

(CHASHMAL-MA'ARIFAT)

Why I Believe in Islam

(By Hazrat Mirza Basbiruddin Mahmud,
Khalifat-ul-Masih, Head of the Ahmadiyya Movement)

I have been asked to state why I believe in Islam. When I put the question to myself the reply I received was, for the same reason for which I believe in anything else, that is to say, because it is the truth. A more detailed reply would be that in my view the central doctrine of all religions is the existence of God and man's relationship with Him, so that the religion that can succeed in establishing a true relationship between God and man must be true, and the truth of a faith is surely a sufficient reason for believing in it.

Islam claims that the creator of this universe is a living God and that He reveals Himself to His creatures in this age in the same manner in which He used to reveal Himself in ages past. This claim can be tested in two ways. God may either manifest His signs direct for a seeker after Him, or we may come to believe in God by studying the life of a person to whom God has revealed Himself. As by the grace of God I happen to be one of those people to whom God has on many occasions and in a super-natural way revealed Himself, I stand in need of no further reason for believing in the truth of Islam than that I have experienced the truth of Islam in my own person.

For the benefit of people who have had no similar experience, however, I proceed to relate the grounds which, in addition to my personal experience, have been the cause of my believing in Islam.

First, I believe in Islam for the reason that it does not compel me to accept all those matters the sum total of which is called Religion merely on authority, but furnishes convincing arguments in support of its doctrines. The existence of God and the nature of His attributes, angels, prayer and its effects, Divine decrees and their sphere, worship and its need, Divine Law and its benefits, revelation and its importance, resurrection and the life after death, heaven and hell—with regard to every one of these, Islam has given detailed explanations and

has established their truth with strong arguments to the satisfaction of the human mind. Islam, therefore, furnishes me not only with a faith but also with a certainty of knowledge which satisfies my intellect and compels it to admit the need of religion.

Secondly, I believe in Islam as it does not base itself only upon experiences of people who have passed away but invites every body to a personal experience of that which it teaches and guarantees. It claims that every truth can in some manner or the other be put to the test in this very world, and it thus satisfies my reason.

Thirdly, I believe in Islam as it teaches that there can be no conflict between the word of God and the work of God, and thus resolves the supposed conflict between science and religion. It does not ask me to ignore the laws of nature and to believe in things which are contrary to them. On the contrary, it exhorts me to study the laws of nature and to derive benefit from them. It teaches me that, as revelation comes from God and He also is the Creator of the universe, there can be no conflict between that which he does and that which He says. It invites me, therefore, in order to understand His revelation, to study His work, and in order to realize the significance of His work to study His word, and thus satisfies my intellectual yearning.

Fourthly, I believe in Islam as it does not seek to crush my natural desires but guides them along right channels. It does not, by altogether crushing my desires, reduce me to a stone; nor does it, by leaving them uncontrolled and unrestrained, reduce me to an animal; but, like an expert irrigation engineer who harnesses uncontrolled waters and converts them into irrigation channels, thereby bringing prosperity to waste areas, it converts my natural desires by proper control and guidance into high moral qualities. It does not say to me, God has given you a loving heart but forbids you to select a life companion, or that He has endowed you with the sense of taste and the capacity to appreciate good food but has forbidden you from eating such food. On the contrary, it teaches me to love in a pure and proper way which would ensure through my progeny the perpetuation of all my good resolves. It permits me to use good food, but within proper limits, lest I should eat my fill and my neighbour should go hungry. By thus converting my natural desires into high moral qualities it satisfies my humanity.

Fifthly, I believe in Islam for the reason that it has dealt fairly and lovingly not only with me but with the whole world. It teaches me not only to discharge my duties toward myself but insists upon my dealing fairly with every other person and thing, and has furnished me with proper guidance for this purpose. For instance, it draws attention to the rights of parents and the duties which children owe to their parents. It admonishes children to behave obediently and tenderly toward their parents, and has made the latter heirs to that which the former may leave. On the other hand, it enjoins love and affection upon the parents for their children and imposes upon them the duty of bringing up their children well, training them in good qualities and looking after their health, and has also made them heirs to their parents. Similarly, it enjoins the best relationship between husband and wife, and requires each to have due consideration for the needs and desires of the other and that they should behave affectionately toward each other. This was put beautifully by the Holy Founder of Islam when he said—*"A person who ill-treats his wife during the day and loves her at night acts in complete contradiction of the beauty of human nature."* He also said, *"The best of you are those who treat their wives best."* Again he said, *"Woman is fragile, like glass, and men should, therefore, treat women with delicacy and tenderness, as they would handle an article made of glass."*

Islam has laid special stress upon the education and training of girls. The Holy Prophet has said, *"A person who brings his daughter up well and gives her a good training and education thereby earns paradise."* Islam has made daughters the heirs of their parents along with sons.

Again, it has laid down fair rules for the guidance of the rulers and the ruled. It says to the rulers that the authority vested in them is not their private property but is a trust and that they should discharge the obligations of that trust to the uttermost like upright and honest people and should carry on government in consultation with the people. It says to the ruled, the power to choose your rulers has been bestowed upon you as a gift from God and you should, therefore, be careful to vest only such persons with governing authority as fully deserve it, and after vesting this authority in them you should give them your fullest co-operation and should not rebel against them, for if you do so, you are merely seeking to demolish that which your own hands have built.

It has also regulated the rights and duties of the employer and the employed. It says to the employer, you must render to the workman his full due even before his perspiration is dry on his body and should not look down upon those who work for you, for they are your brothers whose care has been entrusted to you by God and who are the true supporters of your prosperity. You should, therefore, not be so foolish as to seek to destroy that which constitutes your own support and the basis of your power. It says to the workman, when you are engaged to execute a piece of work for somebody you should discharge your obligation honestly and with due care and diligence.

It says to those who have been endowed with abundance of physical health and strength that they should not behave oppressively toward the weak nor treat contemptuously those who suffer from some physical defect or blemish; for these ought to excite one's pity rather than one's contempt.

It says to the wealthy, you have been charged with duty of looking after the poor and you must set aside one-fortieth of your substance every year so that it may be employed in the relief of poverty and distress and for the advancement of those who lack the means of advancement. It teaches them not to enhance the disabilities of the poor by lending money to them on interest but to help them with free gifts and free loans, pointing out that wealth is not given to a man so that he may spend his life in luxury and riotous living, but that he should use it for the advancement of the whole of humanity and should thus deserve the best reward here and hereafter. On the other-hand, it also teaches to the poor not to look with envy and longing upon that which has been given to other people, as these feelings gradually darken the mind and disable a person from developing such good qualities as he has himself been endowed with. It, therefore, exhorts the poor to devote their attention toward developing such talents as God has bestowed upon them, so that they should progress along beneficent lines. It directs Governments to afford facilities for the poor sections of the community for such advancement, and not to permit all wealth and power to be concentrated in a few hands.

It reminds those whose ancestors had attained dignity and honour as the result of noble efforts that it is their duty to maintain that dignity and that honour with their own noble efforts, and it warns them against looking down upon others

who have not been blessed in the same way, as God has made all mankind equal. It reminds them that God, who had bestowed these honours upon them, can bestow greater honours upon others, and that if they misuse the position to which they have been called and transgress against those who have not been similarly endowed they will be laying the foundations of future transgressions against themselves by those who are now transgressed against. They should, therefore, take no pride in proclaiming their own greatness, but should take pride in helping others to become great, for true greatness belongs only to him who tries to raise fallen brothers to greatness.

Islam teaches that no nation should transgress against another nation, nor should one state transgress against another, but that nations and states should cooperate with each other for the purpose of advancing the interests of the whole of humanity. It forbids some nations and states and individuals from uniting with each other in order to conspire against other nations or states or individuals. On the other hand, it teaches that nations and states and individuals should covenant with each other to restrain each other from aggression and to co-operate with each other in advancing those that are backward.

In short, I find that Islam provides conditions of peace and comfort for me and all those who may wish to tread the path prescribed by it, whoever they may be, whatever they may be and wherever they may be. In whatever position I place myself I find that Islam is equally useful and beneficial for me and mine, for my neighbours, for people whom I do not know and have not even heard of, for men and for women, for the aged and for the young, for the employers and for the employed, for the rich and for the poor, for great nations and for small, for internationalists and for nationalists, and that it establishes a sure and certain relationship between me and my Maker, I believe in it, and how indeed could I give it up and accept anything else in its place.

A Mighty Prophecy

Let the whole world bear witness that I prophesy in the name of the Lord of the earth and the heaven that He will spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching, nay, are very near when the religion (ISLAM) preached by me will be the only religion that will be regarded with honor upon the face of the earth. The Almighty God will bless this religion (ISLAM) and this system in a wonderful manner, and will destroy everyone who thinks of destroying it. The victory which it (ISLAM) will gain will be a lasting victory, and its supremacy will continue to the end of days.—(Hazrat Ahmad.)

Christianity Versus Atheism

We will all admit that our brand of democracy had its beginning in the humanitarianism associated with Christianity. Here in America this source of good-fellowship has been highly developed.

After the first World War we made extraordinary efforts to reclaim the war-torn nations. Hundreds of millions were spent by our citizens through the Red Cross, governmental agencies, and individual beneficence, and it will indeed be a tragedy if we lose this trend toward better things.

It is indeed a grim inhuman admission, but brutal and conscienceless force is now ruling the world. The idea that good will always prevail is pure sophistry unless it is associated with sufficient intelligence to acquire the force needed to dominate threatening emergencies.

It has been stated on numerous occasions that the British began to prepare five years too late. They began to train for warfare but a short time before they were compelled to face this brutal conflict. And the suffering they have had to endure, the hundreds and thousands of lives they have lost is the penalty for their indifference and neglect.

And we can be blamed for similar mistakes—in fact we are less prepared than they were. Our officials like to blow and bluster, but along comes Secretary of War Stimson, who recently told us we had only 650 planes and that our army is no bigger and probably no better than Holland's war machine was.

We have moved nonchalantly along our way, entirely ignoring the necessity for protecting the wealth and the liberties that we have enjoyed for more than a century and a half. We are catching up at a mad pace. Let us hope we will be able to protect ourselves when the time comes. But do not place too much credence in the laudatory statements of the commentators on the screen when airplanes, tanks, and other military equipment is presented in brilliant array.

Now, the followers of Christian teachings are open to the same criticism in the same degree as the officials of England and our own country. They do not seem to realize in any way

that this war is a threat to Christianity. They have made little or no effort to develop a race of strong fighting men to meet this direful emergency.

Throughout my entire history as a health enthusiast I have deplored the neglect of health building by people everywhere, and I have damned the prudish conception of the body as an evil which religious people should discard.

Hitler hates anything associated with the Christian religion. The power of Mussolini is probably on the wane, and although his nation is deep in the faith of Catholicism, he is ostracizing the Jews and his sympathies seem to be with the governmental system maintained by Hitler.

Christianity is at the crossroads. Almighty God cannot make mistakes; the natural law for which He is responsible continues with grim merciless tenacity.

The period of this generation is perhaps little more than a drop in the bucket in time's great arena. That grim law, "the fittest survive," is relentless, it cannot be changed.

To be good is desirable, but a sympathetic and winning smile would hardly subjugate a roaring lion. And the brute force that is now backed by the intelligence of modern science can only be destroyed by similar powers in greater proportions.

Our government is now doing everything possible to remedy past errors. But Christianity, which we find in Protestantism, Catholicism, and all the various isms based on Biblical teachings, should begin at once to train men and women to meet the critical emergencies that may not be so far away.

All respect has been lost for human lives. In war-torn Europe people are being slaughtered by the hundreds of thousands with seeming nonchalance. Lawlessness, arrogant, vicious, brutal beyond all conception, must be met, and destroyed.

We should be prepared to face these unspeakable horrors. A radio commentator recently said where our enemies have one plane we will have ten; where they have one ship we will have ten. Where will we get them?

Even if we could surpass their ships and planes tenfold, many years would be required to organize such a huge output. Even unthinking audiences will not swallow such nonsense.

—Bernarr Macfadden

(Liberty Magazine, March 22, 1941)

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Ethiopia And Italy

By Eugene Lennhoff

In the mountains of Ethiopia, the muffled beat of war-drums is again heard in the night, calling upon the tribes once more to rise against their Italian oppressors. The drums are also heard on the neighboring frontiers of Kenya Colony and of the Anglo-Egyptian Sudan, where thousands of Ethiopians, who would not submit to the Italian invaders, fled and found refuge. In command today of these revolting Ethiopians is General Ras Tifrauri Biddu, former minister of war, who after the fall of Addis Ababa, in 1936, followed Emperor Haile Selassie into exile, and escaped to Jerusalem. The old war-flag of the "Lion of Judah" has been raised again, and it snaps in the hot African wind. (Haile Selassie has returned to his country.)

Four years have passed since Mussolini incorporated Ethiopia into his "Empire" by a ruthless attack on an unarmed people. Nevertheless, the country has never been "pacified." The Italians have shown their ineptitude as colonizers. Calling themselves "pioneers" and purveyors of civilization to Ethiopia, nevertheless they soon demonstrated that they had no interest in the fate of the natives, and their only interest in the country was to extract even more wealth than Ethiopia possesses. Before the Duce fell upon the country, without any declaration of war, he promised his people "mountains of gold" in return for their war effort. He lied, of course, since Ethiopia contains not a fraction of the rewards that he promised his public and his legions. As one consequence of Italian disappointment over the non-existent rewards, Italian officials and officers who were sent to administer the country instituted a regime of terror.

In the beginning, the natives did not believe any resistance possible, in view of Mussolini's weapons which they saw on every side. But the Italians continued their terrorist tactics, not believing the natives were ready to submit, and they shot a good many of the tribal leaders. The administrators could not be induced to make wise concessions to religious traditions

of the various tribes and nationalities. All Ethiopians who had been vested with any authority and were respected by their people, were replaced with Italians, men who had not the slightest knowledge of the language, no respect for Ethiopian traditions, and no interest in the temperament and character of the eight million souls they were supposed to rule.

Methodically, the invaders destroyed all the old commercial practices and deposed the native traders and merchants, who alone understood the intricacies of Ethiopian economy. Favored merchants from Rome, Milan and Leghorn, who were permitted to monopolize the entire business of the conquered nation, were confronted with unending difficulties. Instead of finding themselves in a position to export Ethiopian products, they were compelled to import enormous quantities of goods from the Mother Country. These imports had to be sold at exorbitant prices, since the haulage cost was considerable. The cost of living rose to unendurable levels.

Natives were excluded by the Italian administrators from all public works. The soldiers and thousands of Italian laborers, who had been told they would enjoy countless advantages as citizens of the conquering country, found themselves forced to build roads, administration buildings, barracks, etc. One consequence of the exclusion of natives from this program of public works was not only to breed resentment and bitterness among the natives, but to see the Italians lose "prestige" in the eyes of the tribes. According to the findings of a French writer, Jerome Tharand, the Ethiopians began to call the Italians "white slaves" because they saw them undertake all the menial labor.

During the four years of Italian occupation, they succeeded brilliantly in one direction; they united all groups, races and tribes into one burning hatred. The "order and security" in Ethiopia of which Mussolini boasted, and which the Italians at home believed to be a fact, were no more than a hollow pretense. Reports came from many parts of Ethiopia that the native temper was dangerously near revolt.

Motion pictures and newspaper photographs, disclosing natives participating with Italian officials in observing national holidays, are now realized to be nothing more than unadulterated propaganda. The truth is that the country is in such an unsettled state that no Italian at night dares to venture

out in truck or auto. Even in broad daylight, most vehicles are armed with machine guns.

When questioned as to this unrest, Italians in Ethiopia attribute the reason to "bandit tribes" which, they add, have always existed in the country and cannot be "pacified" over night. And that must be admitted. But during the years of Haile Selassie's rule, the native authorities kept these bandits in check. The present unrest and native uprisings can only be explained by the fact that they are led not by "bandits" alone but by rebels. The outbreaks were on the increase even before Italy's entry into the war last June. The 100,000 Italian troops together with the 150,000 native troops are incapable of stamping out the guerilla tactics of these rebels. And perhaps of more importance, they also seem helpless to bring a halt to the smuggling of arms across the frontiers of Ethiopia.

Since the day Italy entered the war and stabbed France in the back, unrest through the colony has increased enormously. It is plain that almost in every section the tribes are organizing to attack their oppressors at a given signal. One of the first who has gone over to the rebels was Ras Abbaba Lagarais, former police chief of Addis Ababa, who promptly answered the summons of General Ras Tifrauri Biddu. He has proved himself a resourceful guerilla leader. In the district of Ankober, where he is active, uprisings break out with monotonous regularity. There is a high price on his head. But all of the Italian Army in Ethiopia has been unable to catch him.

(The foregoing article was published in "The Living Age," February, 1941, under the title "Ethiopia on Brink of Revolt.")

THE LIFE OF MUHAMMAD

by Sufi M. R. Bengalee

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France And Her Empire

What future awaits France's Moslem Empire—this is the question which is being asked to-day throughout the Islamic World. The Italian demands on France will, it is realized, have consequences the ultimate end of which cannot yet be fully realized.

France's Moslem Empire extends to over thousands of miles in Northern Africa and in the near East, Morocco, Algeria, Tunis, French Somaliland, Syria and Lebanon: these are some of the colonies which have remained in the past loyally attached to France in spite of many bitter controversies regarding political rights of their respective peoples *vis-a-vis* the Imperial Government.

Morocco, a French Protectorate under the direct rule of the Sultan of Morocco is situated in the extreme North West of the African Peninsula. It is one of the Old Barbary States inhabited by a martial race. It has an area of over 231,000 square miles and a population of over six and a half million people.

Morocco

The Arabs of Morocco although they have from time to time raised revolt against the French administration have generally always shown preferences to French rule over that of any of the Totalitarian Power. The Sultan of Morocco has remained loyal to France under the severest circumstances and whatever may have been the reaction of his subjects as a result of different political ideas it may be said that even the semblance of Democratic Government that France gave to them in their country has resulted in great political consciousness among the people.

Algeria

Algeria in the West of Morocco and the North of Sahara Desert has remained almost as a part of France since constitutionally she is a French province. It has an area of over 222,000 square miles and a population of over six and a half million people.

Tunis, also one of the Barbary States, has been for some time past a French regency. It has an area of fifty thousand square miles not including the Sahara districts which are

properly allotted to Algeria and a population of about two and a quarter million.

The dispute between Italy and France which has now ultimately resulted in the possible disintegration of the French Empire grew actually over the French occupation of Tunisia, in the year 1904. Previous to this, France had promised Italy that she did not intend to occupy these territories which possess a large number of Italian emigrants. The French occupation of Tunisia has remained since 1904 as an eye-sore to the Italian Imperialism. There is no doubt that its possession would give considerable strategic advantages to Italy.

Tunisia

So far as Tunisia is concerned, the dispute between France and Italy, in the past, has been between two Imperialist Powers in which the Arabs have not all received any consideration.

While Italy has avidly desired possession of Tunisia on account of strategic reasons, she has also looked with covetous eyes on part of the French Mandated territory in the Near East namely Syria and Lebanon. Syria was formerly a vassal of Asiatic Turkey. It has an area of 60,000 square miles and a population of nearly three million people. The State of Syria with its capital at Damascus is mostly Arab from the ethnological point of view and Moslem from the religious point of view. It contains, however, various kinds of minorities both ethnological and religious. This has provided considerable raw material for French exploitation and a kind of fifth column activity which has been utilized by Italian Imperialism for fomenting discontent inside the country. As a result of this, relations between Syria and France have been strained for a long time.

Syria

In Lebanon, or the Greater Lebanon, which France has created by including parts of Syria proper in order to prosecute successfully her policy of divide et imperia, the majority of people is Christian and the minority is Moslem. This minority has been afraid of the independence accorded to the people of Lebanon on account of fears of political oppression. It may be remembered that as soon as the treaty of Beirut granting independence to Lebanese was published some years ago the Moslems of Beirut and Tripoli immediately rose in

rebellion. Druizes, Turks and other groups have all added to this confusion.

What will be the ultimate fate of Syria and Lebanon as also of Morocco, Algeria and Tunis, in face of French capitulation, time alone will tell.

(The Messenger—by I.P.S.)

REPORT UNREST AGAINST VICHY in near East Areas

Cairo, March 14.—(UP)—A reliable source said tonight that reports of serious unrest in French Near Eastern possessions may lead to "wider developments."

According to this source, resentment against the Vichy government is growing steadily in Syria and Lebanon.

The Vichy government was said to be held responsible for unsatisfactory conditions in the French possessions and it was claimed that the Free French movement is quickly gaining ground despite the efforts of French officials.

This source said that the French territories lack most of the essential products necessary for existence.

The only abundant supply in Syria was said to be a stock of wheat, but the absence of gasoline has hindered its distribution by crippling the transport situation.

It was said that the situation had grown worse due to a drought which killed off 40 to 50 per cent of the cattle herds, causing serious meat shortages.

Vichy, March 14.—(UP)—The French government admitted tonight that disorders have broken out in Beirut and other large towns in Syria as a result, it is said, of an increase in bread prices.

(Chicago Daily News—March 14, 1941)

*God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His Sovereign will.*

—William Cowper.

Lajna-Ima-illah

The Ladies' Society

In order to accomplish a higher standard of life for women and to raise their educational status, Hazrat Mirza Bashiruddin Mahmud Ahmad, the present head of the Ahmadiyya Community, Qadian, Punjab, India, founded a great movement which has made notable progress. In 1925, he organized a club for women which became nationally known as the Lajna-Ima-illah—"The Society of the Maids of God."

The real work of disseminating education among the women of this forward movement had started long before the Club was formally set up. In the beginning, the person, chiefly responsible for translating into action this noble scheme of the holy leader, was his deceased consort—Hazrat Amatul Hayy of blessed memory. She was a natural teacher and she did lasting work in the cause of female education. She encouraged women from every part of the town of Qadian, to come to her home where she would teach them how to read and write, to sew, knit or to develop any creative talent which they chose. She showed extreme kindness to all and greeted every one with a smile. There was never any discrimination, she helped all who sought her assistance with tireless industry. But she was unable to complete her noble work as death claimed her too soon.

When the Lajna Club was formally organized, Hazrat Maryam, the wife of the blessed leader, was selected as the head of the society, not only in Qadian, but also in all parts of the world where Lajna was established. Several members were appointed to collect the monthly dues while others were selected to make the reports concerning the work.

The president of each local organization is elected by the members, but the rules and regulations which are sent to all established units of this society, are made in Qadian, the headquarters. The meetings are called to order by the local president and each member is requested to recite verses from the Holy Quran, poems, passages from various holy books, and to read any original articles that have been written by any of the women. New ideas on how to enlarge the circle of education

among women are also often discussed. The club maintains a large library which contains many religious and academic books for the purpose of enabling adolescent girls to prepare for their degrees.

After the business meeting the attention is directed to the handiwork. The interest in this work has been greatly stimulated and the results have been amazing. Sewing, knitting, embroidering, crocheting, and spinning are taught to all members by competent instructors. Every person, however, is freely permitted to specialize in any type of work she desires. Those who are interested in sewing produce all kinds of costumes, linens, and fancy sewing. Many members prefer the doll making department. They make magnificent dolls which they dress in beautiful saris and various other costumes that are typical of India. The dolls are so cleverly modeled that everyone admires them and the children are delighted to play with them.

The women who are interested in knitting fashion bright attractive garments as well as decorative articles for the home. At the end of the year they have a colorful display of unique baby suits, little dresses and bonnets as well as an array of scarves and afghans.

The embroidering department is always very interesting. The women vie with one another to work intricate designs, both with beads and variegated colored threads on black velvet ribbon. This trimming is used to decorate the saris which are generally worn throughout India by women of all creeds. The veil which forms a part of the Moslem woman's dress is often trimmed with black velvet or else some other equally decorative border.

Due to the training encouraged by Lajna, crocheting has become a highly developed art. The women make many such articles as bedspreads, curtains, and dresses. For the older women a spinning and weaving division has been added. Here many beautiful rugs, baskets, bedspreads, et cetera are made. In the Qadian chapter there is a blind woman who has woven many rugs of unusual design.

Each year a bazaar is held in Qadian for the purpose of displaying all the best handiwork which has been made during the year by all the chapters. Attention is also given to any creative work or any other noteworthy accomplishment which Lajna has sponsored during the year. This exhibition is usually

held for three days during Christmas week and members of the society from all over the world are invited to attend. If the groups are not too far distant, delegates are sent to supervise the display of articles from the local chapters. This occasion unifies the various chapters, for the delegates take back to their homes new ideas, new rules or any changes in the regulations of the Society which the leading officials have decreed.

All of the articles on exhibition are for sale. Only women are admitted to the building and they are charged a small fee. Whenever an article is sold the profit on the item is given to the Lajna Society while the original cost of the material is returned to the donor so that she will be able to buy more material in order to continue her work.

It must be remembered that the larger portion of the profits are distributed among the poor. The club often prepares a dinner to which the orphan children are invited, and throughout the year this organization attempts to supply the local orphanage with clothing, bedding, and other necessary things.

The Lajna Society is now found in all parts of the world. This work is also carried on in several cities of the United States, namely, Chicago, Kansas City, Pittsburgh, Cleveland, Indianapolis, Dayton, and Youngstown. In these cities the educational work is receiving considerable attention.

The members are taking a keen interest in this work. They pay their monthly dues regularly; and they often show their gratitude by making sacrifices which are almost beyond their power. Meetings are held at definite times in order to improve their work. The children who are progressing rapidly are taught to read Arabic and they are also given instruction in Islamic law. They are now able to recite verses from the Holy Quran very well.

Lajna is fifteen years old, but if it continues to broaden the activities for the women of the future, as well as it has done for Moslem women of this generation, it will truly fulfill the noble purpose for which it was organized.

The Step-Mother Complex

By

Ellen Dover

I stood in the City Zoo, idly observing the Sunday visitors. An adorable little five-year-old, squeezing her daddy's hand, gazed into a lion's cage. Her brown eyes were full of fear. The vicious animal paced back and forth. Suddenly the lion gave a loud roar. The child grabbed her daddy's leg, both arms clinging to that sturdy refuge; and I heard her scared little voice ask, "Daddy—Daddy, is that a stepmother?"

Memory reverted to my own protected childhood. To the lovely mother who had put me to bed each night, tucking soft blankets under my chin, pressing warm lips to mine, her low voice murmuring "Mother's baby—cozy and warm—sleep tight."

Busy as she was, she always had time to put a fresh red rose on the kitchen table with my mid-afternoon glass of milk; and she often took a spicy brown ginger-bread from the oven just at the time I came home from school. Its tangy odor penetrated the hallway; and as I reached the kitchen door she'd say, "Ginger-bread is better when it is warm. Let's have a piece, with some butter."

She was rather a firm person though, with a sense of just discipline. I remember the day she took me by the arm and led me, kicking and crying, into the Jenkins' home, where we both stood before Mrs. Jenkins. Mother's calm voice did not falter, and her quiet words shamed me into silence. "I'm sorry, Mrs. Jenkins, that Ellen took your eggs. But she has brought you twenty cents from her tin bank to pay for them. And she will wash your back fence—it really is a mess—where she and Jimmy Abbott threw the eggs."

And she was rather diplomatic surely; for when, at fifteen, I slipped out through the window and went to the Melbourne dance, which Father had forbidden, it was her wisdom that prevented a tragic crisis. I overheard her say to Father, "But Ellen is too mature to whip. Use your head." Father finally

pronounced my punishment. "You are not to go to a show for two months. Is that understood?"

"Yes, Father."

"And if I hear of your going to one, I'll—"

But Mother's words broke into his threat, "Ellen is on her honor, and her honor can be relied upon. She gave you her promise to obey in this. She will keep her promise."

And I did.

Looking through those iron bars, at the snarling lion, and realizing that I was seeing there one child's conception of a stepmother, a queer sense of questioning flashed over me—because the beloved mother, whose memories I recalled, was not my own mother—she was my step-mother.

My astonishment, at this child's conception, was emphasized when a gracious lady joined the youngster and her daddy. The child eagerly took the lady's hand, jabbering "Mummy, Mummy, we fed the monkey."

And I realized that the fantastic picture of a step-mother did not come from the child's personal experience.

What then, was the source of the distorted conception? What is in the background of any child's mental picture of a step-mother?

The build-up probably lies largely in the stories, the funnies, the movies which we grown-ups use to entertain our tots.

When we tell them a story, and introduce an ogre, don't we often make that ogre a toothless hag of a step-mother? And when we see a movie with an ugly old witch, quite likely the witch is also a step-mother. Many of our otherwise beautiful stories introduce the villainess as a wicked step-mother, plotting to put poison into the candy.

And who of us does not punctuate our conversation with such age-old remarks as, "She treats him like a step-child."

Just a little ridiculous, isn't it, that we can't be more original? And that we, so unthinkingly, build within our children such absurd conceptions? Because these conceptions do produce adverse psychological reactions. Reactions that may potentially injure our own children.

What, do you suppose, would be the reaction of that sweet child who looked upon the lion, if a few years later, she were to

have a step-mother? Can't you imagine her fear, her mental dread, her emotional upset? Irrespective of how excellent a mother the step-mother might be, the child would have many conflicting reactions as a carry-over from her babyhood impressions. Reactions that could cause her to be resentful and impudent. Reactions that might prevent her ever adjusting to the new relationship.

Or suppose that one of her future playmates has a step-mother. Imagine the impressions she would transmit to their mutual friends—to the embarrassment or detriment of this playmate. Whisperings, that often set a step-child apart from her group as being "different"; because she is under the supposedly mean neglect of a step-mother. Isn't it rather a cruel injustice for children who have step-mothers to feel themselves objects of this peculiar pity? What must it do to their pride and self-respect?

And the source of this "setting apart" usually lies in nothing more tangible than the build-up—in step-mother propaganda. It is seldom based on fact.

I well remember incidents in my own early life when such build-ups could have brought pitiful results. I remember when Aunt Betty, in her well meaning way, took me on her knee to "break the news" as she called it. She wiped tears from her kindly blue eyes, on the corner of her stiff white apron, as she said, "You poor child. Next week another woman is coming to take your mother's place. You must mind her, and treat her well. Now let's go and pack away your mother's good dishes, so she won't be breakin' them up." Dear Aunt Betty never realized the inconsistency of her words, nor the conflicting wonder they aroused in my childish mind. I wish Aunt Betty might have lived to see the excellent mother this "other woman" proved to be, the kindness of her intelligent understanding and the care with which she preserved my own mother's personal treasures that I might have them later in life. I wish too that Aunt Betty might have overheard what my new mother said to me some weeks later, after Mrs. Saber, a neighbor, had used those same words, "Taking your mother's place." She said nothing in Mrs. Saber's presence, but that night after reading my bedtime story she said, slowly and seriously "Ellen, when outsiders say things like Mrs. Saber mentioned today,

about my taking your mother's place do you think that you and I can help each other, and disregard them? You see, dear, Mrs. Saber has a wrong idea about that. I'm not taking your mother's place; I'm just filling my own place. No one else will ever take your mother's place—nor your daddy's place. No one else will ever take your place, nor my place; because no one else ever takes another's place. Each person can fill only her own place. Your mother had her place, which she filled as long as she lived. And now, no one else can possibly fill it. You must remember that. And you must keep the memory of your mother close to you. That is the nicest thing you ever can do—to cherish her memory, and the treasure she left you. I do not even want to take your mother's place, Ellen. You see I have my own place in life, and it is my own place that I wish to fill. You see, daddy and I and you are—now—one family, in our home; and each of us has our own place in our home. Daddy has his niche as the father. I have my niche as the mother. And you have your niche as our child—”

Needless to say that her sense of justice, her generosity and sincerity established her securely in her own place.

But if my childhood conceptions had included a conglomeration of such impressions as many childish minds do have, gathered from frequent remarks, stories and movies portraying dragon-like step-mothers, I wonder what would have been the outcome. Even my step-mother's gracious attitude might have been unavailing; and the outcome might have been most unpleasant—even tragic—for me, for my step-mother, and for Father.

Why is it that we elders continue to impress this age-worn myth upon our children? We realize how essential it is for any child, having a step-mother, to accept the new relationship in a harmonious manner; and yet by some freakish trait in human nature, our own actions render that acceptance impossible in all too many cases. Our own words are often conducive to conflict within the child's sensitive interpretations. Our own attitude creates, in the child's mind, a step-mother complex.

Do we pass this propaganda on to our children because we ourselves have a similar complex, in the background of our own minds, as a carry-over from our childhood? Or maybe because such propaganda makes a good story? Or maybe there lurks in the background of our motherhood a sort of jealousy

that prompts us to guard our position—as mothers? Is it that we cannot bear to think of our own children, whom we have given life and for whom we toil and sacrifice, as ever giving to another woman—a step-mother—their obedience, loyalty and love? Do we feel that would be treason to us—as mothers? Do we seek to build a wall of protection around our own position, as natural mothers, by teaching our children this subtle, but vicious, propaganda about step-mothers? Is it possible that such jealousy can be behind our attitude? If true, it is not very complimentary to the quality of the motherhood which we seek to protect—do you think?

We admit that the spirit of true motherhood is not restricted to those of us who bear children. True motherhood is an attribute of the heart and personality of woman. Many women who bear no children have it. Some women who bear children are failures as mothers, just as some step-mothers are flops. No doubt mothers of both types, step-mothers and natural mothers, fall into classifications—of good, bad, and indifferent; and the percentage of good, bad, and indifferent runs about equal among the Steps and the Naturals. I believe, when we are honest as to the cause behind the failure of many step-mothers, we must admit that the fault is not always with the step-mother. The fault is just as likely to be with the step-child. And when the fault does lie with the step-child, it is often because the child has absorbed the trite propaganda and developed a step-mother complex.

Perhaps no one of us, who are natural mothers, ever expect our children to have a step-mother. We shrink from that possibility for many reasons; and pacify ourselves with the thought that such calamity will never happen to us. But death is just as likely to come to me as to my neighbor. And my husband would be just as helpless, under such loss, as my neighbor's husband. And—yes—I must even admit that he is human, too, just like other men. He would naturally, in the course of time, be just as anxious to have another home—and wife—as other men are.

It is a calamity for any child to lose a mother. If my child should meet such calamity; that within itself would be sufficient loss for her to undergo. If she should, later, be incapable of accepting a step-mother she might have, that would be a second calamity.

So I sincerely prefer that my child's conception and training be such as would definitely aid her to make a congenial adjustment under such conditions. Her home would be more satisfying, her life richer, if she could meet such a situation unafraid, courageously, even graciously.

Believing this, then why should I jeopardize that potential relationship by bugaboos that would poison my child's belief and attitude about step-mothers?

My own child's happiness would be more complete, her life more nearly normal, if she could give to her new mother the same affection and consideration, the same allegiance and loyalty that she gives to me. And the fact that she could give so much to a step-mother would detract not one whit from all she might feel for me.

Surely the greatest privilege of all motherhood is to develop the child to the fullest degree; and, if death should prevent my fulfilling that task, I should rightly feel a deep gratitude to another woman who might complete it. Her task would not be easy. She would of necessity be a generous person; otherwise she would not take upon herself the sacrifices that such a task demands. She would probably be an unselfish person; else why would she give of herself to another woman's child? She might even be a good sport, maybe; else why would she place herself in so precarious a position.

No doubt she would need—to do her task with honor—is a situation free from preconceived prejudice and a child whose open mind had not absorbed the step-mother complex. In short, just a good break. Why not give it to her?—(*Taken from The November 1940 issue of "You and Your Child"*).

Preparedness—A Means for Maintenance of Peace

Islam emphasises the importance of preparedness for war as a means for the maintenance of peace. So long as diverse governments exist in the world there will always be apprehension of war. Unless you are fully prepared for self-defence, a perfidious enemy may, taking advantage of your weakness and unpreparedness, be tempted to attack you. So, Islam does not allow a Moslem State to offer temptation to other nations to make war upon it, relying upon its neglected defences. A Moslem nation must therefore ever be fully prepared for self-defence.

Ahmadiyyat or The True Islam
Published in 1924.

Calendar of the War

1939

Sept. 1—Germany invades Poland.
Sept. 3—Chamberlain and Daladier announce their nations are at war with Germany.

Sept. 17—Russia invades Poland.
Sept. 27—Poland surrenders unconditionally.

Nov. 30-March 13, 1940—Russo-Finnish war.

1940

April 9-May 2—Germany invades Denmark and Norway. Allies withdraw after unsuccessful intervention.

May 10-June 2—Germany overruns Belgium, the Netherlands, and Luxembourg; in spite of defeats, four-fifths of B.E.F. is evacuated from Flanders.

June 10—Italy enters war against the Allies.

June 14-24—Germans occupy Paris; Pétain becomes Premier and France accepts German and Italian armistice terms.

June 28—Russia occupies Bessarabia and Northern Bukovina in Rumania.

July 3—British seize, destroy, or bottle up a major part of the French Navy.

Aug. 8—Germany begins air offensive against Britain.

Aug. 19-Sept. 14—Italians complete conquest of British Somaliland and invade Egypt.

Sept. 27—Japan then joins Axis alliance.

Oct. 28—Italy invades Greece.

Nov. 20-24—Hungary, Rumania, and Slovakia join Axis alliance.

Nov. 22-Dec. 8—Greeks capture Koritza, Porto Edda, and Argyrokastron from retreating Italians.

Dec. 9-21—British offensive drives Italians out of Egypt into Libya.

1941

Jan. 5-Feb. 6—British take Bardia, Tobruk, Derna, and Bengasi.

Jan. 10—German Stukas aid Italy in Mediterranean.

Jan. 20—Hitler and Mussolini meet for their fifth war council.

Feb. 11—Franco confers with Mussolini and Pétain.

Feb. 14—Hitler confers with Yugoslav Premier at Berchtesgaden.

Feb. 16-18—As precaution against Japanese attack, Australian troops are sent to Singapore and approaches to base are mined.

Feb. 17—Turkey and Bulgaria announce pact of friendship.

Feb. 21-March 2—Foreign Minister Anthony Eden and Gen. Sir John Dill, Chief of Staff, visit Cairo, Ankara.

Feb. 26—British capture Mogadishu and Athens to make war plans, cin. capital of Italian Somaliland.

March 1—Bulgaria joins Axis; Nazi troops occupy Sofia, their twelfth capital since Hitler came to power.

March 3—Russia warns Bulgaria that German Occupation will extend war.

March 5—British break off diplomatic relations with Bulgaria.

March 8—Aid to Britain assured by passage of Lend-Lease Bill in U. S. Senate.

Newsweek—March 18, 1941

What is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. The Quran, the Moslem Scripture—the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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